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mind of your own

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Last summer I experienced a divine revelation and was enlightened to the state of religion in Southern Ohio. I was in the passenger seat of my girlfriend’s Neon, on the way home from Columbus. None of this is important in itself. Don’t expect a road to Damascus conversion. We were riding along, listening to the radio and discussing Vincent Gallo’s hair to grease ratio, when all traffic slowed. This also is not very singular considering we were driving through a heavily commercialized area in the middle of rush hour.

As we approached two lanes of stopped cars, I saw what I took to be a group of children walking down the white-dotted line. These individuals, three in all, wore bright orange vests with Xs stitched across the fronts, but appeared a little too short for road workers. Unless we had stumbled upon a band of diminutive diamond-tip drill operators, I knew something must be amiss. As we moved closer to the traffic light, I realized the trio were not dwarfs. They were children, children in orange vests, children holding plastic milk cartons stuffed with crumpled dollar bills and loose change, children walking right through the middle of moving—albeit slowed—traffic. The oldest looked to be a boy of twelve, the middle a girl of nine and the youngest a sort of touched by the Spirit Jerry Mathers, replete with untied shoelaces and floppy balcaps. They were knocking on car windows and soliciting funds. They were not even washing the windows or selling stale turtle candies. They just requested cash in the most direct manner possible. The youngest tyke tripped on one of his loose laces and fell against the front bumper of the Neon; my girlfriend cringed. I glanced over at the curb. There stood the source of this mayhem: a middle-aged woman in an ankle-length denim skirt. She held a sign, “Donate Christ for Youth.”

Now Christ may have walked on water, but I don’t think He would send His flock, especially the youngest, into the middle of a moving stream of Jeep Cherokees and Isuzus. One would hope He would have more sense than that. Among the million rules in Leviticus, there must be something about common sense. What was this woman’s justification for sending children into the midst of moving traffic? The Almighty needs the dollar that Little Jerry can risk tire tracks on his back. But wait, Little Jerry’s wearing a bright orange vest, and a bright orange vest is the closest thing this world offers to a guardian angel. Never mind that the top of Jerry’s balcap is not visible over the hood of the average automobile. Never mind that Jerry’s shoe laces are tied and, in characteristic fashion, he’s falling all over the place. Confrontational evangelists like Charles Spingola—better known as the “You’re going to hell if you’re Non-Christian, ethnic, gay, or a woman” guy, recently arrested for assault at Kent State—are extreme, but the “Donate Christ for Youth” woman has them beat. Like a good Christian, she is willing to sacrifice safety, to sacrifice life for her Lord. But if Christ were for youth, he would not have them risking their flesh to fill a milk carton full of money. With religious extremism, the line between the divine and the dangerous does not exist. This line needs to be reestablished by the more temperate members of a faith lest a religion’s credibility be lost. Being in the middle of the road is a good thing, at least in the metaphysical sense.

With that said, please read the rather evenhanded article on campus religious life by Besty Fal- coner and Nina Clements. Or if you prefer left of center, check out Luc Ward’s madcap analysis of the hottest new dating scene: church. Karen Anshuman debunks American stereotypes of his homeland India, and our travelling correspondent Robert Levine achieves spiritual transcendence through the music of Thurston Moore. It’s all about soul, and this issue has plenty. So find that special step and let MoYO be your stairway to heaven.

Paul Durica
Editor-in-Chief
Gods & Monsters
Hook-up at Church
By Luc Ward

Where was the last place you picked up a girl?
A.) Night club
B.) Party
C.) Eighth grade mixer
D.) Church

Answer D may strike people as a bit odd. Statistically speaking, church is becoming just as common as the rest. I too was quite surprised at this notion and with the idea of comparing the dating potential found in various Granville churches, but allow me to remind you that when the Editor of MoYO has an idea, he can be quite convincing.

Fade in
INTERIOR. EDITOR’S OFFICE—MID AFTERNOON
A large spacious office on a high level of urban sky scraper. The walls of the office are large square windows with venetian blinds to guard them from unnecessary light and the prying eyes of various writers and other magazine staff bustling and busting around in work area outside the office. A large immaculate wooden desk fills the room. On top of the desk rests large box of cigars. In front of the desk is oversized stuffed chair. Sitting at the desk is a classic 1920s fast-talking business tycoon with his pocket watch chain dangling from an elegant three-piece pinstriped suit. He has his legs crossed with feet on the desk and is leaning back with his fingers interlocked behind his head. Uncomfortably sitting in a stuffed chair is timid, disheveled, overworked young reporter. He fidgets nervously awaiting his special assignment.

EDITOR: Right, right. Now this may seem strange. (leans forward on desk)
but I’d like you to go to some churches in Granville and bring back some hoochey, see.

LUC: Uh, hoochey sir?

EDITOR: Yeah, ya know hoochey, booty, honeypies, women Balousky.

LUC: Women, sir?

EDITOR: Yeah, ya know, chicks, broads, dames, dishes. I’d like you to go to some churches, see and give me the low down on the situation, ya know the Sunday morn- ing hoochey.

LUC: I don’t understand, sir.

EDITOR: Come on Borshonsky, dating potential, dating potential, see. In all the rage picking up the girls at church. I want you to go to some churches and give me the skinny on em. Ya know some guy wants to meet a girl and wants to know which church to go to, see. Compare, contrast. I want an article on my desk on Wednesday morning. Now hop to it, Kloepke.

Fade out.

Due to time constraints I did not get a chance to assess the Baptist or Catholic scenes. If you want the story on them, you’ll have to do your own research; however, I have infiltrated the seamy underbelly of the Presbyterian, Methodist, and Episcopalian situations. The results: stimulating.

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Centenary United Methodist Church

Sociability = ★★★ Compatibility = ★★★ Atmosphere = ★★★ Overall = 1st place

Higns: Talk about social, this place makes DU parties seem not so social.
Lows: The dating atmosphere is perfect... for Grandpa.
Recommended Pickup line: I like a woman with experience.

St. Luke’s Episcopal Church

Sociability = ★ Compatibility = ★★★ Atmosphere = ★★ Overall = 3rd place

Higns: Young and Attractive—“I’d like to see you in Bible Study.”
Lows: Not so great on friendliness factor.
Recommended Pickup line: After checking tag in back shirt collar Were you in Heaven?
Non-Recommended Pickup line: That after-goan looks great, but it would add a lot better on my bedroom floor.

The Verdict: This church maintains a nice cozy personable atmosphere. But don’t let it fool you, fellow church-hoppers. The pews have lackluster doors on both ends. Not only does this provide an unnecessary fire hazard, it also makes mid-service potty breaks difficult.

As for the congregation, a Generation X theme dominates the service. So, coming from the porch of a college male, I figured I was in the right place. The estimated female to male ratio is 3/2 and the attractiveness of this congregation easily surpasses the other two churches. If you think girls in cheerleader skirts are cute, you should see them in altar-gowns.

Unfortunately the chief goal in this survey rests with the social atmosphere of the churches, and this one is poopoo. I will admit the deaconess gave me a welcome handshake, and smiles and that nametags made general introductions easier. However, I can’t report a warm feeling on the whole. For example, I did receive eye contact from several females, but no conversations followed. I got an overall sense of “Who is this guy doing here?” They failed to understand I was assessing the potential of the church in order to fulfill my need for female companionship. All in all, I got the outsider-listening-to-the-inside-joke—feeling. Which is the main reason I’ll stick to McKee over St. Luke’s, thanks.

The First Presbyterian Church

Sociability = ★★★ Compatibility = ★★★ Atmosphere = ★★ Overall = 2nd place

Higns: Best stained glass and everyone was so happy and peppy. First Pres. rocks!
Lows: More couples making availability an issue.
Recommended Pickup line: Was your daddy a thief? Because it looks like he stole the stars from the sky and put them in your eye.
Non-Recommended Pickup line: Do you like roadkill? Neither do I. Let’s Fuck.

The Verdict: This church is definitely the largest of the three, both in size and number. I didn’t have to worry about being considered at this church. I think I had something to do with the sign next to the front door reading VISITORS EXPECTED.

The chapel is quite ornate, the stained glass windows alone are enough to make even this infidel repent. The Presbyterian congregation definitely has the largest of the youthful crowd, for all you who are just realizing that girls aren’t so jick anymore. The estimated female to male ratio at this church is 1/1. This church led me to buy into the Editor’s theory. Couples are the dominant factor in the church. In fact I have not seen this many high school couples since senior prom. Actually, now that I think about it, I have not seen this many couples since Neil Diamond concert. I mean uh... it was uh... for another MoYO article, that’s right, another one of the Editor’s sick and twisted ideas. Psh. Anyway, the in-service introductions are light, but the church promotes a “fellowship” afterwards for socializing. One weird aspect of the service I attended was, although they were packing them in pew like sardines, no one sat in my pew. Do I smell?
**Mysticism and misconceptions revealed**

By Kanak Anshuman

“India”, I said. He instantaneously took an evolutionary step back. The expression on his face turned from blind curiosity to unadulterated awe. Being what I am and could see the images being conjured in his mind—the rope, the snake and the charmer, and the dot, I could see the hair on his neck slowly become erect as he visualized—his imagination getting fired up like never before—fuelled with meter long swords through their bodies—real hearts! their brains!—attaining nirvana and then going to bed—a bed of nails, of course. He considered me again as he searched the exposed parts of my body, looking for the telltale marks of some bizarre ritual of which I must have been part—perhaps a lucky escapee from human sacrifice. Not finding any, he finally reacted, “Really?” It was hard for me to believe that a fourteen-year-old American could so much imbibe into a simple, everyday word like “really.” And he was trying really hard to keep his composure.

“Sure”, I said, “you have heard of the place?” “Uh huh... so... so... so... what’s it like down there?” he asked, almost screaming the last sentence. So I told him. “What? You mean its pretty much like, here?” The archetypal American interrogative inflection was beginning to get on my nerves. But I persisted. About time to get a few things straightened here. “You mean, like, there aren’t those, like, snakes and stuff? Like those crazy long-haired naked guys who, like, don’t eat for like twenty-two years and then like attain nirvana and stuff.”

“I was told about it... Deja vu?”

“The first was when I was two years old. My family and I lived in what would be in your terms a classic ‘haunted house,’ right out of Potteergeiz. Various inci-
dents—like the sighting of apparitions and the sound of weeping in certain corners of the house—lead my parents to summon a tantrick. He was escorted two hundred miles from his village. The moment the tantrick entered the house, Iness had transformed. He seemed strangely ef-
ected. Quickly set-
ting up his apparatu-
sus—like heat-seeking guided missiles and time travel pendulum to punctuate the tale. But here’s the most interest-
ing fact:--‘the battlefield, where the ca\rmal war was fought, was placed over five thousand years ago. It is a place where the gods and giants fought a war of unknown herbs, leaves, clear liquids, burning embers and other such elements. The magical energy is incomparable to anything else that you can put together in a country called a nation. Yes, for the first time, I had no clue about what the hell was going on. Ten min-
utes later he suddenly popped back to life. He was trem-
bling—of cold? of fear?—and it took him half-an-hour to get back to his senses. Langudly, he began telling us what he found. The spirit of was a woman, a construc-
tion worker who had been killed while the house was being constructed. He made contact—he strongly sensed her presence the moment he stepped in—and negoti-
ated. Apparently, he had managed to free her from her Earthly confines in exchange for a vow. She was to never return. Now I don’t remember seeing all this, I was only two, but I still seemed strangely familiar when I was told about it... Déja vu?“

“My uncle had a notorious neighbor whose hobby was amassing enemies. Unfortunately, one of his prize pieces turned out to be a mantrick. This guy warned the neighbor the sky would soon fall on his head. The threat was floated on a paper boat. Two days later, the neighbor died the next day—crushed under his roof which had fallen as he slept. The interesting bit was that the house had been newly constructed, and it was just the ceiling on his room that had collapsed. Surely, this was the stuff of legends...”

“I finally saw some evi-
dence of all this when my father’s colleague decided to take up a project to film Indian rituals and their working in action. He was in Kerala, a re-
ion in India ill-famed for its black magic. He tracked down some local magicians and, with his tripod, set off to figure out what they could do. The musicians’ task for the night was to recall a few songs for them to sort out the mystery. They wanted to discuss the future of a man who had ticked off some of their clan. All right, they just wanted to plan the most effective method for his demise. Our ob-
server described the scene to me...: Our observer describes the scene to me...: The distant past seems the ‘best place.’ At least we are meant to ward off some threats, and there’s no reason for you not to...“

“Welcome!” I spoke my fourteen-year-old com-
panion. It was the first comment he had offered since we started. I suddenly looked around and realized it indeed come very far. I suddenly visualized the begin-
ings of a career as a storyteller. Mind you, a true story-
teller.”

The **“Vedas”**
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The *Vedas*—translated the “hindi” in Hindi. Women in India adorn it for no more a spectacular reason than Gwen Stefan of No Doubt. It’s just makeup and always has been too. The *fakir*—is the “fake” (the similarity in the Hindi and English terms is purely coincidental) Supposedly, a “Hindi miracle worker,” he is nothing more than a showman. An *Indian* died some time ago, fakirs can pretty much achieve the same thing—using the same techniques.

The *yogi*—the “real” fakir. He is proficient in the art of yoga. He is by way of constant disciplined meditation, he has achieved a high level of spiritual insight. His powers of con-
centration are much higher than the average person, and through his concentration, he performs feats such as fire-walk-
ing, levitation and week long fasts from food and water.

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**The “Rig Veda”**—the oldest. Contains hymns (called mantras in Hindi)

**The Sama Veda**—contains hymns to be sung only by a special class of priests

**The Bhaja Veda**—contains hymns to be sung only at spiritual rituals (yagnas)

**The Atharva Veda**—the real reason why you have been reading the bit on Vedas so far. It has mantras on Gnaun knowledge; *Karma* and *Dharma*. It is meant to ward off wicked spirits responsible for evil and suffering. Few very people can still read it. If the Atharva Veda is taken to India, it would be solemnly swear that they will not reveal their knowledge to anyone.
By Nina Clements and Betsy Falconer

Following the first MOYO meeting way back in September, Betsy and Nina walk back to their hovels of despair (dorm rooms), discussing possible article topics. ...student walks by with head phones blaring bad Christian rock, prominently displaying WWJD merchandise

Nina: That's the fourth person I've seen in two hours wearing a WWJD bracelet!

Betsy: Yeah, I know. What's with that?

Nina: You've got to wonder, if Jesus was alive, would He buy the bracelet? What color would He choose?

Betsy: I don't know, red for Passion, purple for Pente-cost?

Nina: You know what's really funny? When I was working at Wal Mart this summer we sold WWJD merchandise, and people would actually steal the bracelets and leave the tags.

Betsy: Isn't that kind of hypocritical?

Nina: Doesn't it seem, not just on Denison's campus but in general, like there are more and more Christian zealots and fanatics?

Betsy: At least ones that are out of the closet.

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God as One of Us

By Nina Clements and Betsy Falconer

Diverse faiths thrive at Denison

Nina: Why is that? Why don't we see anyone with “What Would Buddha Do?” bracelets? It seems like everywhere I turn there's some zealous Christian trying to impose her/his beliefs on someone. Even some of my friends think I'm going to Hell.

Betsy: Me too!

Nina: Betsy and I pause outside of Olin to continue their conversation, looking over their shoulders for Evangelical Christians.

Betsy: Did I ever tell you about the time, freshman year when one of the Crusade members came to my door?

Nina: They came to your DOOR?

Betsy: Yeah, this girl showed up at my door, unannounced, and asked me what I thought it meant to be a good Christian. So I told her that even though I don't go to Church regularly, I think that to be a good Christian means living a moral life and respecting other people and their beliefs.

Nina: Sounds good to me.

Betsy: She proceeded to pull out a chart and placed me on a graph showing my position between Heaven and Hell based on my ideology. Let's just say I wasn't too close to the Heaven part...

Nina: Are you kidding me? It sounds like a bad William Blake poem.

Betsy: I told her that I was, more of a scientifically-minded person and besides I was taking Philosophy 101 at the time, so my mind was kind of screwed up anyway. Then she gave me an article that she said, scientifically proved the existence of God (which I never read). I think I eventually asked her to leave my room. Probably.

Nina: That's terrible! Wait--

Nina: Nina is seized with inspiration and begins to wave her arms to and fro, Betsy stands there, alarmed and not yet charged with the spirit. . .

Betsy: [regains composure] Wouldn't this make a great MOYO article?

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What Would Jesus Do?

Would Jesus buy his own bracelets? Would He endorse current religious marketing trends such as clothing, jewelry, music, specifically geared towards young people? Would He approve of the role Christianity is taking in today's pop culture? In the past few years, we have noticed a strong resurgence of the Evangelical Christian movement currently the most prevalent religious movement on our campus. The prominence of this movement made us wonder about the presence of other religious faiths on campus and how they coexist with dominant, visible Christian organizations. Further, we wondered whether or not the issue of religious diversity on Denison's campus has ever been addressed or if students felt that religious diversity was important enough to deserve in-depth attention.

Secularization in Higher Education

Nina: Many of Denison's faculty and students have expressed their view that the campus is dominantly secular. Perhaps our own secular vantage points made current Evangelical Christian visibility all the more prominent, spurring on our research and exploration of this topic. Christian visibility is therefore highlighted by our own secularized view of higher education. Because we have never been exposed to religious leadership within our peer group, interacting with well-organized, active religious groups has challenged our previous ideas of religion's role in the social realm.

Betsy: Perhaps another reason that the rising Evangelical Christian movement is so visible is because it contrasts previous decades of privatized religion. Dr. Dave Ball, Director of Religious Life, compared reactions to public displays of religion to public displays of affection: “It’s similar to our attitudes toward public displays of affection. There’s sort of a prevailing cultural view about how appropriate it is to be kissing in public, and going beyond holding hands. How appropriate is that?” He further explained, “The dominant cultural attitude we’ve had in the United States is that religion is not appropriate for public sharing...instead, religion is something that you do either in private as an individual or with your family, inside your church.” The reasoning behind this approach is that it is much simpler to discuss social issues in secular terms rather than in highly divisive religious terminology.

Evangelical Christians on campus have chosen to express their views in the public arena. In response to this new trend in visibility, Ball commented, that “it’s a good thing for people to be in public who they are in private so that people are the same wherever they go.” He “believes [in] integrity, if you have certain values you should live them throughout your life... I really believe in religion pervading...people’s lives.”

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Nina Clements, Director of Religious Life

Not without his reservations, Ball is concerned with the possible cultural domination of any specific religious tradition, particularly the Christian tradition. He believes “some of the motivation of contemporary Christians may be to try to regain cultural dominance and that would really be, in my opinion, unfortunate.” “It’s hard to be religious at Denison, no matter who you are.”

Betsy: Ball feels that “it’s hard to be religious at Denison, no matter who you are,” due to the secularization of Denison’s campus. He believes that students’ religious backgrounds are discounted by some of the faculty as well as by certain members of their peer group.

Despite their visibility on campus, Evangelical Christians oftentimes feel constrained. According to Dr. John Cort, Associate Professor of Religion, “the need to belong and find some little niche, whether it be Campus Crusade, or the Homestead, is a very real and important part of Denison. It is often times destructive for people, but I think when I say important, it’s something we have to recognize.” Specific to Campus Crusade for Christ, the only campus Evangelical Christian organization, Cort continued, “some of the students I’ve talked with who are either members of Campus Crusade or are also coming out of a similar theological background feel very much outnumbered and besieged on this campus. They feel they are looked down upon, that they are not given much support from the institution.”

Melanie Rickard, executive member of Campus Crusade, supported Cort’s statement. She remarked that it felt people being wary of me because they’re afraid I’m going to try and convert them and trample on their belief system and that’s frustrating for me.”

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Is Religious Diversity A Non-Issue?

Of course, when discussing religion in a collegiate atmosphere, we must raise the question of whether or not the majority of students on campus are interested in seeing a diversification of religious organizations and groups. Dr. Sita Ranchod-Nilsson, Director of International Studies and International Advising, is not sure that religious activity is necessarily essential to International Secularization in Higher Education

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students. She stated, "I do think, as a group, it’s important to them; how important, there’s a huge variation between students. Some students are aware that religious celebration is often overlooked due to lack of awareness by the university. Many holidays, such as Ramadan, the Muslim holiday during which students fast (between sunrise and sunset) and complete the business of their lives for the day, become impossible to practice within the limits of daily college life: the university is not able to accommodate students who choose to celebrate these holidays and they become increasingly inaccessible. In the past, it’s been a hassle for them to negotiate with food services," Ranchod-Nilsson explained. She further explained that food services have now become more supportive of students who choose to celebrate these alternative holidays.

Kaiser Kheyroola, President of DISA (Denison International Student Association) believes that “a lot of people on campus don’t really care about [religion].” When asked about Denison’s religious climate and how International students feel concerning it, Kheyroola responded by saying, “the dominant religion is Christianity and probably Campus Crusade does have a strong presence,” yet Kheyroola does not feel that he has, as an International student, bombarded with Christianity.

“I don’t think there’s ever been any pressure on anyone [in DISA] to join with the Christian group. “When asked about the definition of how you become a Christian, he commented, "It's the truth and you know that it's true. You know that God said it's the truth. Whenever anybody starts to advance an argument that claims to make sense of all forms of religious practice, belief, and expression, whenever a person claims to have a single answer and tries to reduce everything to that answer... personally I think that this is often times an immature form of religious expression."

When questioned about acceptance of other beliefs, Campus Crusade member Eric Nigh responded by further commenting on the win/build/send mission philosophy. He explained "if our mission here is to know God and make him known, then spreading the word and sharing the Gospel... why that is so important is because it’s true. It’s the absolute, full, blank, truth, period. So, whenever you’re sharing the Word then, you’re doing it because you know that it's true. You know that it's true and you know that God said it's the truth. So, it's almost like you have a burden on your heart."" Responses to Evangelical Approaches

Some members of the Denison community expressed dissenting reactions to this assertive approach to Christianity. Cort responded to the Evangelical approach, stating, "Whenever anybody starts to advance an argument that claims to make sense of all forms of religious practice, belief, and expression, whenever a person claims to have a single answer and tries to reduce everything to that answer... personally I think that this is oftentimes an immature form of religious expression."

"Expressing his views on the Evangelical approach to Christianity, Ball remarked, "What can happen is that people who find a religious approach that works for them can think that it's the only approach that can work for anybody. And I would say that this is not only Campus Crusade, but probably the majority of Christian churches in the area. Among many of those churches, the definition of how you become a Christian is very narrow and specific. And that narrow and specific definition is that you have to accept Jesus Christ as your personal lord and savior. Sort of an opening of your heart or an act of acceptance on your part. And it's almost a formula you have to follow in order to be a Christian and I feel that it's unfortunate for people at Denison to get the impression that that's the only way to be a Christian. I disagree. Too much emphasis on narrow formulas in terms of how one can be a good Christian can actually cause more harm than good because of psychological trauma on the part of students who feel like that doesn't fit them, it doesn't work for them, and also because it can drive people away from Christianity."

"The origin of the Evangelical approach, as explained by Ball, originates from Matthew 28. In this passage, Jesus tells all Christians that, to fulfills the vision of other believers, it is for them to go forward and make disciples of all the nations. This raises the question of discipleship: what is the correct way to be a disciple of Jesus? Campus Crusade interprets this Biblical passage to encourage asserting God's presence on narrow terms of the Gospel of Christ. However, Ball furthered his discussion with a description of Matthew 25, which offers a different concept of discipleship. In Matthew 25, discipleship is very social service oriented. Instead of focusing on acceptance of Christ as Lord and savior, it emphasizes the importance of daily life, or lifestyle. Ball explained, 'the understanding of discipleship places a high emphasis on how you live your life and specifically how you treat the poorest, the most marginalized, the oppressed people around you.'"

Pluralism

Pluralism is the idea of accepting many religious beliefs, promoting religious diversity and coexistence. Junior Melanie Rickard expressed, "I think the people who are most supported in the Religious Life Office are those who don't look to universal truth, people who think that what's true for you is true for you, what's true for me is true for me. Pluralism. I think pluralism goes in the 1990s; it's a post-modern society."
Cort commented on the friction created by pluralism: "There is a real clash...that doesn't have to explain why they're not...to each other better," said Senior Tom Sesterhenn, member of the Newman Association.

The Canterbury Club

This little-known organization is a national fellowship for Episcopal Christians, a youth group for college-age Episcopalian.

"We're not very big right now," explained Anna Tuttle, President of the Denison branch of the organization. The group consists of between five and ten students who are members of St. Luke's Episcopal Church in Granville. Some of the members teach Sunday school and are involved with the congregation. Although the group is extremely small, Tuttle explained that they are very interested in keeping it alive at Denison in case more Episcopal students feel the need for fellowship.

Denison Christian Fellowship

"Denison Christian Fellowship is a brand new organization, recently recognized by DCGA," stated Bekah Taylor, Co-President of the Fellowship. She explained that there is a finding direction and figuring out the needs not being met by other Christian organizations, one of which we think is service, another is discussion-based format with scriptural study for men and women.

The group stems from the nondenominational First-Year Group that Taylor began last year and then extended to the entire campus last semester. She further defined its purpose as to "provide fellowship for Christians on Denison's campus, or any seeking to learn about Christianity."

The group meets weekly and tries to provide its members with an open, spiritually inviting atmosphere with prayer and music. Meetings often include prayer, Bible study, focusing on biblical texts or the relationships of the Bible to daily life. An average of 8 students attend meetings regularly.

Catholic students at Denison

Catholic and non-practicing Catholics comprise the largest religious group on campus, yet they might also be considered the least visible. On a very basic level, all Catholic students are members of the Newman Association. Catholic students have the opportunity to meet for mass every Sunday at 4:30 in Swasey Chapel with Fr. Mike Gribble, the resident priest at St. Elizabeth Church in Granville. In addition to mass, the Newman Association sponsors dinner discussions twice a semester, open to both students and faculty members. The group recently decided to have dinner discussions every other week after mass in order to facilitate more of an outreach for Catholic students' activity.

In addition to mass and dinner discussions, Fr. Gribble sponsors a day long retreat each semester at Get... in order to teach about the sacraments. Tom Sesterhenn, member of the Newman Association, characterized the Newman Association as "a constantly evolving group. Each year we reevaluate what our membership is looking for from Newman and try to meet those expectations.

The Newman Association is also a member of the multi-faith council. As a member of this new council, which is comprised of religious and multi-cultural organizations, the Newman Association had the chance to cosponsor Diwali on October 19, the major Hindu holiday.

Sesterhenn explained that "Newman is not an evangelizing group," but he added, "We're here to provide support to our members and others interested [in Catholicism] through our activities."

Sesterhenn emphasized the Newman organization does not condemn Catholic Crusade or other doctrinally opposed, evangelical groups. In fact, in the past, several members of the Newman Association have belonged to Campus Crusade. As Sesterhenn explained, "Campus Crusade is a nice organization I'm sure, but it's not what we're about."

Jewish students at Denison

The extremely low number of Jewish students on campus has caused a feeling of discomfort among many of these students. Anna Baum, President of the Jewish Fellowship, explained, "A lot of Jewish students here do not want to admit they're Jewish. They had this 'leave me alone; I don't want to be defined by this kind of thing, and it really bothers (fellowship members) because we're trying to heighten the awareness that we are here on campus."

Cort explained that many Jewish students do not feel the need to practice their religion at Denison. "I was talking to some students who were active in the Jewish group on campus, and they said that the majority of students of Jewish background, when they come to Denison, basically put that in the closet."

One concern that Jewish students must deal with is Jewish dietary regimens. Baum explained, "Sometimes in the dining halls...during certain holidays we keep Kosher, and we can't eat certain foods. And sometimes the dining hall won't even try to accommodate that at all. And for some people who are very religious, that is something they have to do. They can't just eat regular food."

However, the lack of dietary accommodation, among other issues, most truly observant and orthodox Jews are not likely to choose Denison. Cort commented on this issue, stating, "A lot of Jewish students here do not want to associate with a group that's not that Jewish, and that's just another Jewish student we don't get. But there are others who are maybe not overly observant, but still would identify themselves as being Jewish, but it's not a priority for them."

In the area of cultural events, the Jewish Fellowship meets Wednesday nights for Chavez dinners in the dining hall, at which time the 25-30 members gather, light candles and say prayers.

Buddhist students at Denison

For students at Denison who are Buddhist, or interested in learning about Buddhism, the Granville community Buddhist Fellowship meets once a week. Currently there are no Denison students involved in the fellowship, although Fellowship member Tom Gaspar would like to see that change. The group was organized two years ago by Denison Assistant Professor Dr. Amy Green and Susan Green of Granville township, and has been meeting weekly throughout those past two years. For the first year and a half, the fellowship met at the residence of Professor Green, during which time many faculty and students attended the weekly meetings. Then, for the last half, the fellowship met at Lamson Lodge, during which time many students continued to attend meetings. Since this time, the fellowship has moved its meeting place to the Mandola Bookstore on Cherry Valley Road. Since then, not many students have attended meetings, leading to the current lack of student involvement in the fellowship.

The fellowship meets Monday evenings at 7:30. Typical meetings consist of discussing Buddhist readings, oftentimes talks given by local Buddhist from varying “schools” of Buddhism. These talks generally occur at meetings in the first and third week of each month. During the last week of the month, the fellowship reads excerpts from Entering the Stream, a book published as a companion to the movie little Buddha. The book describes the three vehicles of Buddhism and contains texts from various Buddhist sources.

Muslim students at Denison

Muslim students, perhaps more so than other religious groups at Denison, are subject to presuppositions on the part of Denison students. Cort reflected on the experience of Muslim students at Denison. Cort explained that traditionally, Muslims "are and will always be considered an exotic group" at Denison. In the first year and a half, the Fellowship did not have any Denison students involved. Currently there are no Denison students involved in the fellowship. The group meets Monday evenings at 7:30. Typical meetings consist of discussing Buddhist readings, oftentimes talks given by local Buddhist from varying “schools” of Buddhism. These talks generally occur at meetings in the first and third week of each month. During the last week of the month, the fellowship reads excerpts from Entering the Stream, a book published as a companion to the movie little Buddha. The book describes the three vehicles of Buddhism and contains texts from various Buddhist sources.

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Splendor in the Fall

First year love bittersweet

By Chris Million

Arriving here at the end of August, I was completely unprepared for the college life awaiting me. There were a few people I knew on campus, but for the most part I was alone. It was terrifying to have left the security of my base of operations in Worthington, outside of Columbus. On top of all those other concerns, I was far away from the girl back home who had suggested we both be free to see other people. So I was scared and lonely.

This initial loneliness in a new environment led me into new situations. One night during August, my roommate returned late, followed by a few girls. I was ready for sleep and was lying down in bed at that point. We all talked, and one girl sat close to me, to my standards—and she started crying on the edge of my bed. I felt the same way. We agreed we were together only because of our loneliness and that can often end far worse. The good news: the strong loneliness and craving for someone to care for you and be natural and can be controlled. It is true there are lots of freshmen who might argue this is nothing they would do, as well as there are upperclassmen who didn’t have a similar experience. One girl, let’s call her Christy, said the anxiety she experienced the first difficult weeks was nothing to do with relationships or sex. She remembers picking out her debut outfit for the first week here in advance. A friend of hers, Erin, said, “I’ve never really cared what everybody else was doing. I don’t feel pressured to have a boyfriend, even if it seems like everyone else does.”

Another young woman (does Susan sound OK?) had a boyfriend back home and would have considered looking for a relationship in the arms of a Denison guy. Susan admitted a committed long-distance relationship is very trying, but she has remained satisfied with her situation. Still, the situation has its setbacks: “When you’re talking to a guy who seems nice, and you mention the guys you casually interact with said he felt lonely the first few weeks on campus but knew it would take just to make time to meet people. He was patient and has appeared to have adjusted fairly well.

Despite these examples, I still found plenty of people whose experiences more closely mirrored my own. One girl, Rochelle, had a string of pseudo-relationships which only led to frustration and dismay. She claimed she had been a very needy person in high school but had come a long way this summer. Rochelle mistook physical affection for a healthy relationship more than once during the first few weeks of school. It hurt her to feel close to a guy and then to see him with somebody else. One gentleman, Jed for short, wounded about the troubling effects of-partying unwisely. He met a girl at a party his girlfriend couldn’t attend, and after a few drinks, he and the girl enjoyed each other’s company but in her room. Jed and his girlfriend are now just friends. There are countless stories like the above found circulating around campus, but I am not the man to count them. Math is just not my thing. Seeking further expertise on the troubling subject of these relationships gone wrong, I turned to the Dating Doctor.

Dave Colemen, the Dating Doctor, came to speak at Slattery Hall on the evening of September 14, 1998. Mr. Colemen talked from one college to the next, speaking about Creative Dating. At Slattery, he spoke before a crowd of close to 100 young women and a piddling six men—four left early.
Multi-faith Center: What would Jesus say: "India. Campus Must or do, really? (WWfDR) You say: Construction fuss? Swasey is used for purposes other than Christian worship; it is all ready a multipurpose building. I would have no problem going to a Christian service in a mosque. Matt Soards/1999

Construction fuss. The world is my multi-faith center. Brett Johnston/2000

Campus must. I'd be a place where all can go to profess their faith and feel comfortable about it. It unites people as well. Laura Barn/2001


Bad, bad idea. Sarah Leyrer/2001

I don't know. I bet he has trouble holding small objects with those holes in his hands. Joe Miller/2001

He would have Hanson: _...enough/It makes the work go round." Laura Bell/2002

I know a third grader who can draw an amazing map of India! Rachel Bell/2002

Doctors. The parents of my friends are mostly doctors. Sarah Leyrer/2001

I read once that watching a person smoke while deep in thought is beautiful because the cigarette is like harnessed fire, and it was almost like a physical representation of his creativity. Elizabeth Brammer/2002

Explain the appeal of smoking. It keeps your hands busy; it's a stress reliever and satisfies some people's oral fixations. Rachel Bell/2002

I don't plan to live past twenty-seven. Matt Soards/1999


Explain the aesthetic of smoking. Explain the appeal of smoking. It gives people with an oral fixation an alternative to biting their nails. Elizabeth Brammer/2002

If I were at home next time, I'd go outside. Leave the beanie babies at home next time! Joe Miller/2000

Explain the appeal of smoking. It gives people with an oral fixation an alternative to biting their nails. Elizabeth Brammer/2002

What is the discovery of fire? Man's first great technological achievement. But most importantly, the packs of cigarettes let us carry a memory of this great moment with us. Matt Soards/1999

I don't want to live past twenty-seven. Matt Soards/1999

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Explain the aesthetic of smoking. Explain the appeal of smoking. It gives people with an oral fixation an alternative to biting their nails. Elizabeth Brammer/2002

Instant death. Peter Rees/1999
ON THE MIND

Because it’s such a great feeling to know you’re alive!

Village Flower Basket
is open in its NEW LOCATION
1090 River Road
587-3439
(Gray house next to storage units)

SMOKE may cause lung cancer heart disease, emphysema, and complicate pregnancy

By Meredith Newman

FRESHMAN year—all the parties are new and exciting and around each corner happy, smiling faces are just waiting to meet you and become your lifelong friend. Then orientation ends, classes start and the school is flooded with upperclassmen. They know the game, they have the dining hall down to a fine science and they know where all the good parties are. This first day of integration can be very intimidating for the freshmen. Old nervous habits from high school come back to haunt them: chewing nails, flipping hair, and of course, smoking. This last vice is a way to “calm down your nerves and keep you relaxed” according to one Denison freshman I encountered. At parties, somewhere between one half to two thirds of people on average smoke. But why at this fine, selective, institution of higher learning do we find so many intelligent people slowly committing suicide? We all know smoking kills, we know it turns our lungs into gross chunks of black goo, but this doesn’t matter. Smoking on campus is a social event. To all you smokers out there, think back to last weekend: you were partying, having a good time, and one of your fellow smokers came up to you and asked the age-old question: “Dude, can I bum one?” Now this is an unwritten rule in the highly understood book of smokers’ etiquette: If a smoker is accosted by another smoker and a request for a cigarette is made, she must give at least one cigarette to her feigning nicotine brother or sister provided that she isn’t down to her last cigarette. Honestly, how many people have you met while smoking? Picture this, you are at a party, you came with a group of friends, but in the surging tide that occurs every time the door is opened, you have become separated. Now you are alone and forced to claw your way through this social nightmare by yourself. Immediate reaction: light a cigarette. You look across the room, you see another person looking as nervous as you are doing the same thing, and hey, she is smoking the same brand as you—immediate commonality. You now have an icebreaker and can strike up a conversation with a complete stranger. Smoking isn’t the only commonality people run into at parties; you pass by that wall on your way outside to light up. Chances are if pegged to the wall was a health brochure advertising nonsmoking, you may be on your way to pick up some Nicoderm-CQ instead.

ALARM may cause lung cancer heart disease, emphysema, and complicate pregnancy

By Madeline Hart

Ah yes, freshman year: all the classes are exciting, and the buildings are intimidating and covered from floor to ceiling with informative posters. It’s a warm autumn afternoon. You’re finished with classes for the day and stroll up to Slayter to check your mail. Yes! You’ve received a package! As you wait in the tiresome line anxious to receive your goodies, your eyes are pulled in the direction of a wall covered with pamphlets. As you look closer, you see pamphlets on drug abuse, alcohol, pregnancy, safe sex. Name the abuse, it’s on that wall. But wait: Where are the pamphlets on smoking? You are wondering this because you are one of the hundreds of smokers on Denison’s campus and, at this very moment, are nic-fitting. You think to yourself, “Where is the information about the detriment of smoking, where on this wall does it tell me not to go smoke this cigarette after I pick up my package, because I am taking off another seven minutes of my life?” After you claim your package, you pass by that wall on your way outside to light up. Chances are if pegged to the wall was a health brochure advertising nonsmoking, you may be on your way to town to pick up some Nicoderm-CQ instead.

Fair reader, you may be thinking at this point: “Hey, I’ve stood in that line, I’ve read that wall. It’s true, there aren’t any brochures on smoking. I’m not a cocaine addicted; I haven’t smoked weed since ninth grade; I drink, well, say moderately, like most Denisonians; and I’m not pregnant (I know how to use condoms); but I smoke a pack and a half of Marlboro Reds everyday.” You are certainly not alone in your addiction: “21% of Americans smoke; 80% of those Americans start smoking before the age of 21.” As most high school graduates know, smoking can cause health problems such as: lung cancer, mouth cancer, Emphysema, high-blood pressure, etc. The list goes on and on. The bottom line: if you smoke, you’re gonna die! So where on Denison campus are the “nonsmoking,” “smoking kills,” “This is what your lungs will look like if you keep smoking,”” posters so frequently seen in high school? Why is Denison blind to the fact it has a very prominent smoking problem?
however, it is one of the most obvious. If someone is standing in the corner of the room lighting a cigarette, you can safely assume she is a smoker like yourself. Now this may seem silly to you nonsmokers out there, but from personal experience I can attest to the truth of this matter. Since my arrival at Denison, I have met nearly two dozen people because I was smoking. I have had countless conversations on this issue with my fellow students in between classes and on the front steps of my dorm. You can see us congregating there daily, smoking, bonding, laughing and sharing accounts of our day. It is a social trend that brings people together. It is ludicrous that friendships are beginning over a disgusting habit shared by a group of addicted college kids, but on this campus, our secluded home away from home on the hill, we need to form bonds with our fellow students. Smokers share a bond that isn’t understood by nonsmokers. And after all, isn’t a bond what we’re all looking for in college? Haven’t we all been told numerous times that the friends we make in college will be the people we are closest to for the rest of our lives? We are all looking for a "niche" in the Denison community. For those of us who don’t play lacrosse, can’t sing, and aren’t comfortable throwing ourselves at the mercy of the cute stranger across the way, smoking is a means of digging that little niche for ourselves. So, love it or hate it, it’s our defense mechanism. It is means way of keeping control and being a social creature. And hey, we LIKE it. So the next time you see a group of smokers conversing at a party, don’t pity them for the years of chemotherapy they are going to go through. Realize they too are being social creatures only in a style differing from your own.

**20 Best Spots to Smoke on Campus**

By Kirsten Werne and Sara Almright

Okay kids, we all know the usual spots for smokers: out side Fellows, Knapp, Slattery, and the library. Yes, these bands are not the only places to find your nicotine, but what about truly appreciating that hourly smoke. Not that we are condoning this addiction; we are merely suggesting that a small matter of relaxation applied to the setting of the cigarette. Therefore, in order to enhance your pleasure while smoking, we have chosen an assorted amount of our favorite places to smoke. Kirsten and I would like nothing better than to know that our beloved smoking habits will continue to be used after we are gone (a fond moment to reflect upon, if you will). So, for this purpose, we present to you: The Twenty Best Places to Smoke on Campus.

1. Under the hanging of the Curtis dining hall
2. The porch of Huffman Hall
3. The hallway balcony that separates the uphills from the downhill stairs
4. The picnic table behind Stone Hall (this may take some searching on your part; I’m told the table has the tendency to roam)
5. Behind Knapp (probably the door closest to the radio station—a good place for a pre-show smoke)
6. Behind Slattery
7. The bridge overpass just beyond Knapp but before Beth Eden
8. Bancroft (the hill behind Crawford)
9. The Bio Reserve
10. Outside the Cinema Annex (on the swing off, take your pick)

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**An interview with Painted Thin**

**MOYO:** How did Painted Thin get started?

**DOUG & BEN:** (looking at Paul): This one’s yours, Paul.

**PAUL:** A friend of mine, Steve, and I started playing around in my mom’s basement. Steve on guitar and me on bass. We looked for a drummer for five years without any luck. So Steve quit, I found Doug and Ben, and here we are.

**MOYO:** Where did you get your name?

**DOUG:** It was born long ago on the planet Krypton...

**PAUL:** Actually, Steve and I looked for a name and never came up with one. So friends just started giving us names like Poop Deck...

**BEN:** Or Jimmy Carlisle and the Fabulous Five...

**PAUL:** I dunno. I just made it up. Is that too boring?

**MOYO:** No, not at all.

**BEN:** Well, ya’see, we were painting this fence, and we were painting a thin coat...
MOYO: With all those shows, there must have been some craziness.
PAUL: Yeah—we're supposed to open for REM in Atlanta for some Tibetan Freedom thing.
DOUG: We're still all good friends, that's pretty crazy.

MOYO: We opened for a puppet show once.

MOYO: A puppet show?

BEN: Yeah, but it wasn't just any puppet show, this was heavy, intense conversation. We're opening for them again soon.

PAUL: We opened for Rancid once.

MOYO: Are you serious?

PAUL: Yeah, but they hated us.

MOYO: Why?

PAUL: Because I like to talk between songs and they didn't like that. Oh, and because we were donating the money we got to a women's shelter.

MOYO: Why would Rancid hate you because of that?

PAUL: I dunno. They thought it was a pussy thing to do.

MOYO: That's dumb.

PAUL: Oh yeah, and we also did a huge tour in Germany because this person came to one of our shows and liked us a lot. That one person set up the entire tour. That's understandable. I'd say Morrissey, Depeche Mode and Joe Jackson.

DOUG: Helen Keller.

MOYO: Is that a new band or the person?

DOUG: The person. And Sylvia Plath, Juliana Hatfield is an awesome guitarist, and a bunch of bands from Winnipeg that no one has probably heard of.

MOYO: So what's your favorite band? Is it Ani, Paul?

PAUL: Within her songs there's honest dialogue about how people interact. She's a good writer, she's brave, and an inspiration.

MOYO: Ben, would it be Morrissey for you?

BEN: Yeah...he has such vague lyrics in his songs.

MOYO: Do they make you depressed?

BEN: No.

PAUL: Morrissey sings about himself being down, not people in general. That's what makes him awesome.

DOUG: Joni Mitchell.

MOYO: Not Barry Manilow?

DOUG: No, although I like Barry a lot.

And so the interview ended with Doug telling me to purchase a tape recorder as he pulled one out of his bag. He said it would make my interviews go smoother as he watched me frantically writing my notes on a piece of lined paper stolen from someone earlier. Our conversation moved outside for yet another smoke—since I was tired of jotting down notes—while Doug told me he once recorded himself dropping five coins into a pay phone slot just for the hell of it.

If you read this and saw Painted Thin at the Bandenouchet Tuesday, September 22 and want to know more, don't hesitate to check them out.

Here's how:

PAINTED THIN
P.O. BOX 14 RPO CORYDON
WINNIPEG, MB
R3M 3S3

CANADA

www.escape.ca/~ben

INTERVIEW BY KIRSTEN WERNE

Interview by Kirsten Werne

All in All, We're Just Paper on the Wall

Dorm art clue to Denison identity

By Kara Burt

A wide range of posters, message board quotes, and pictures can only be categorized as random stuff decorating the walls of Denison's dorms. Some of the more common include nude beer signs, stuffed animals, nude pictures of Cindy Crawford, posters of Albert Einstein—fully clothed—and glow-in-the-dark stars. Although patterns and common themes exist, no two people have used the space in their little home the same way.

Every room I surveyed had at least one poster, but that was where the similarities ended. Musicians are probably the most common subject of posters, followed by movie stars and top sporting events. The posters are personal and often include the names of favorite musicians, some of whom are at one time or another rumored to be dating the person who put up this stuff in the first place.

Many other rooms clearly reflect the interests and obsessions of their occupants. I had never seen a camouflaged cargo net until I toured one room, which was modeled after Marines barracks. Other rooms feature diverse themes: the 1970s, art, alcohol, inspirational messages, animals, the opposite sex, the natural culture, and a variety of advice and quotes. These include, “Before you criticize a man, walk a mile in his moccasins. Then when you criticize him you’ll be a mile away and you’ll have his shoes.” "Sometimes times when I’m angry, I have the right to hens, but that doesn’t give me the right to be cruel," and "I don’t mind broken promises. I just think, why did they believe?"

Some students post a variety of similar wisdom on their doors. Message boards and other decorations can provide windows to the minds of the inhabitants without actually having to venture inside the room. Beaded curtains, duct tape, and quotes add individuality to the otherwise plain exteriors, but most doors are fairly bland. A few students remove even the signs with their names from their doors. Even doors and rooms without any attempts at decoration show something about the inhabitants—probably that they just don’t care.

Over all, dorm decor reflects that Denison students are at once practical, lighthearted, intellectual, and entertaining. Not surprisingly, I learned a few things from visiting different rooms, including memorable advice including "Don’t sweat the petty things, and don’t pet the sweaty things," in addition to proverbs such as "God gives every bird his worm, but he does not throw it in the nest." For more dorm room decorating tips as well as the quirky or to fellow students since they’re the ones who put up this stuff in the first place.
protected sex can be equally dangerous. He is no prude; unprotected sex unhealthy relationships in college.

inherent emotional vulnerability,

wanted to make it known that un-

acquaintance rape, but Dr. Pollard
ten.

without a hidden agenda, as many
guys or girls do. They can become

few less beers and I had a few more,

thing for me to do for a male acquaintance.

(Continued from page 26)

As a female, I find the exploi-

up eating the meat."

you just don't get it here. So if you're

have Kosher food, we have Halaal.

it's supposed to be blessed and bled.

It's just the way that it's butchered,

there's that many people interested

founded and all, I just don't think

to at parties, I like to have a good

reasoning and better judgement by

to get girls drunk enough to lose all

mind, the notion of men attempting

to get a beer for a male acquaintance.

(Continued from page 77)

(Continued from page 11)

Osama Farooqi, a sophomore Mus-

students on campus are another group that is not

peculiarly well organized. While

many Hindu students do not

experience any kind of religious exclusion, others have expressed in-

stances of religious discrimination.

as a Hindu, the

student recalled feeling uncomfortable when she attended a Campus Cru-

sade for Christ meeting for a religion
class. During one of the ice break-ers, one of the members asked her if

she was a Hindu. When she re-

sponded that she was a Hindu, the

student stopped speaking to her. She

was very uncomfortable with the

other students discuss the significance

of the Id festival and share with oth-

er faiths and cultures a opportu-

nity to observe and participate.

other faiths and cultures a opportu-

nity to observe and participate.

that would also give students inter-

section of a multi-faith center that would provide students of different faiths a place for ritual and convention and

that would also give students inter-

ested in exposing themselves to other faiths and cultures a opportu-

nity to observe and participate.

in an attempt to cut off circu-

lation to my rambling mind, I have

held my breath for the last paragraph.

Now I must close my tale of woe and

regret with a pearly pebble of wis-

dom. It's a mistake, what I did and

what others have done, but those

crazy feelings you have, those needs

for somebody, are perfectly natural.

I may have allowed myself to fall

like some guys, knowing the motive

of the person I am talking to is to

get me into bed is a turnoff. After

witnessing the lure of a sweet talk-

drunk, I am weary of consuming

enough alcohol to lead me to do

something I regret the next morning.

As a female, I find the exploi-

tation of a girl's desire to have a fun

time to be very frightening. If my

sudden beau at the first party had a

few less beers and I had a few more,

I may have allowed myself to fall

for a guy. Rather than show him my

talents, his sweet talk and physical

attempts to get to know me better.

On second thought, a Friday night

spent alone in my room is not my

idea of fun. After all, it's college.

You've got to take some chances.

(Continued from page 15)

Hindu Students at Denison

Hindu students on Denison's

campus are another group that is not

peculiarly well organized. While

many Hindu students do not

experience any kind of religious exclusion, others have expressed in-

stances of religious discrimination.

As a female, I find the exploi-
tation of a girl's desire to have a fun
time to be very frightening. If my
sudden beau at the first party had a
few less beers and I had a few more,
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You've got to take some chances.

(Continued from page 17)

and they come into a relationship

without a hidden agenda, as many
guys or girls do. They can become
great friends or just people who listen.

In addition to their seemingly inherent emotional vulnerability, many

students find themselves in unhealthy relationships in college.

This can result when the people in-
dissatisfied with the way that they

are treated in their relationships,

which may contribute to a feeling of powerlessness and lack of control.

To make matters worse, some students may feel guilty or ashamed for

experiencing these feelings, leading them to avoid discussing them with

trusted individuals or seeking professional help when needed.

Denison's lack of accommodation for

these dietary needs, both of

Muslims and of Jewish students, cre-

ates a problem in terms of increas-
ing the number of students on campus who follow these dietary practices.

In contrast, there may be limitations on

related to the university's ability to meet the dietary needs of all students

on campus. This can result in a sense of frustration or disappointment among

students who may feel that their dietary restrictions are not adequately

accommodated by the university.

In conclusion, while Denison University

is making efforts to accommodate

the dietary needs of its students,

there may still be areas for improve-

ment. By increasing awareness

and education, and by working

together with students and faculty

to identify and address dietary

needs, the university can help to

create a more inclusive and

supportive environment for all

students.
Encouraging students to dismantle and disregard religion as a viable part of their daily lives. Bull feels that it's important to "think about everything in terms of the social location, in terms of the students and the professors so that we could explore the social ramifications of their religious identity just as we do all these other very complicated, potentially divisive factors."

Conclusion

Writing this article enabled us to get a better understanding of exactly what religious groups are on campus and what they signify. However, if we had not questioned Christian visibility, we would never have had the opportunity to look deeper into Denison's religious microcosm. The process of writing this article clarified some of our misconceptions about Christian visibility and specifically Christian organizations on campus.

We feel religious/cultural divisions need to be addressed more by the general campus population. Our campus diversity provides an opportunity to learn more about the world and cultures to which we were previously unexposed. Students need to make an effort to exercise their options and expose themselves to differing points of view and perspectives.

Upon review of the initial draft of this article, some members of Campus Crusade for Christ, who were interviewed, felt misrepresented and unfairly portrayed. We maintain that our intent in writing this article was to provide a critical examination of the religious climate at Denison. We firmly believe that our article presents a fair and honest account of Denison's religious situation.

We'd like to thank those who cooperated with the writing of this article, and to encourage further dialogue on these issues.

-- RR Almirall

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Granville Video
Renting Videos, Games, DVD

M-Th 10-9:30
Fri-Sat 10-9
Sun 11-9

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GRANVILLE VIDEO
By Robert Levine

I expected New York to be a cauterizing experience. Not to a physical extreme, a la Freddy Krueger, but I did hope to return a little hard-boiled. Still brimming with that golly-gee, Midwestern wonderment-with-the-world, but with more edge, possessed of a brazen self-satisfaction that lets me use words like "capice" and still be taken seriously. Less Gump, more Popeye Doyle. Throw in a little Lenny Bruce, as well. Yeah baby, now we're cooking with heat. But now, two months in, I feel headed a different way. I'm being pulled in the opposite direction. I'm likely to return more susceptible than savvy, more school girl than street hood, and I believe I can trace this redirection back to one evening in particular.

That evening, I had the most direct, transcendental musical experience thus far in my life: no small feat, considering my particularly dire want to touch upon moments in life that defy the usual depreciating influences of time, subjectivity, memory, etc. Every concert I attend I hope for no less. Needless to say, it hasn't happened very often. But it did happen that night, and it sent me reeling. I was hit hard and spun around. And afterwards, I felt anew, like someone reset my empirical odometer to "0." It left me giddy; stupid giddy, like a child. It was the kind of spectator experience that made me think, "God, I love music," or at least, "God, I love this music," then "I could love anything as long as it made me feel this good," and I ruminated over these thoughts like they were the most profound thing that had ever crossed my mind. The whole thing made me gaga. And it couldn't have been more unexpected. Because up until Thurston Moore picked up his acoustic guitar and started playing, I was feeling pretty down about my encounters thus far with the New York artistic array. I felt this nagging need to feel welcome wherever I went, as if there is some pervasive attitude in New York akin to the generous protocol of Southern hospitality (here's an insider tip; there isn't). My going to SoHo [South of Houston Street] that night was just knee-jerk activity. There was some conglomerate art/music/poetry program being presented as part of the Downtown Arts Festival, which I suppose is an annual thing—I didn't know anything about it. I saw Thurston Moore's name on the bill and felt justified in my attendance. And since no one halted the proceedings, upon my arrival at the theater, to raise a glass and about "Let's here it for the new guy!" I immediately felt the pariah. Being alone amid a heavy atmosphere of aesthetic intimidation does weird things to a person. You begin to feel like everyone in the place has a more express understanding, even before the fact, of what you're about to see. It's all so ridiculous. Pretty soon I was questioning my hair (why haven't I tried dreadlocks?), my clothes (too straight-arrow), my formal education (everyone here is probably a dropout—and better off for it), and my upbringing (they all must think I'm a corn husker. Fuck it, I am a corn husker). I was all alone, so my imagination ran wild, and I sat on the outskirts of that inner performance space, harboring reactionary, self-reinforcing resentment against every vintage work-wear-cowrie-shell adorned, chain-smoking attendee in the room—which was basically everyone.

By the time Thurston came on, I had already seen two spoken word artists—the first really lousy (even through the haze of my assumed artistic naivete, I knew that. One of the program organizers stormed out in the middle of the guy's set, screaming that it was, "an affront to art."). The latter was much better; he had a semi-literate, raging drunk schtick. As his publisher told me outside the restroom, "Yeah, in person he's pretty normal. But the minute you put him in front of a mic, he thinks he's W.C. Fields."

I had seen Thurston in the room plenty of times by then. The performance space was open. There were bleachers for the audience, but everyone chose to sit around the central area of the theater, forming a circular arrangement, and Thurston mingled among the crowd like an average joe, sipping Pabst Blue Ribbon, and looking foppish.

I watched him navigate the (Continued on page 29)
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still sucks.